

# BIBLICAL RECORDER

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## WHERE LIBERTY HAS BEEN LOST.

Deeper rights than the right to vote or to be president are the rights that the right to vote was given to protect—the right to work, the right to burn coal, or to buy food without paying tax to any baron of the realm or of finance, and the right to worship God. If one is taxed with representation as a citizen but is taxed without representation as a consumer of food or a producer of energy, or if one may have his vote counted with 13,000,000 others but cannot stop work to rest or worship on Sunday, he should not be greatly blamed for taking no extraordinary joy in his freedom.

The average man would rather live freely than vote freely; and, we venture, all but a very few would give up voting before they would give up living. And so when you give a man unlimited freedom to vote, but put his coal, his food, his money, his work, his body's and soul's necessities in the hands of other men, you do him small favor and less honor. There are ten thousand chances that his life—his necessities, his absolute need of food and work and life—will slaughter his vote before his vote can make way for his life. For, after all, it is not one vote that counts, but the majority—6,000,000 or more. And how is the man to subsist while 6,000,000 fellows get in mind with him, many in no such condition as he, and some in more immediate need? Bread comes before citizenship as a necessity of life. Who rules my bread is my king.

The attack upon American liberty has not been made at the point of the ballot. Oh, we have guarded that with the jealousy of children. Had it been made at this point, it would have been like murder in the market-place. But the attack has been made at the point of the necessities of life. Instead of taking life, they gained control of the necessities of life; instead of taking liberty, they took charge of the conditions that govern liberty; instead of taking property, they have merely arranged to fix its value to suit themselves.

This attack made at the point of the necessities of life has succeeded. If we have the necessities of life, it is by grace and high prices. If we are not in the midst of a terrible panic, it is because Mr. Morgan—not we—does not wish for one just now. If we get ten cents for cotton or tobacco, it is because the men that control the market are willing to pay so much. While citizens have taken their liberty out in voting the ticket and hurrahing for the candidate, in shooting off fire-works the Fourth of July and raising children for the presidency, the essential conditions of liberty have been stolen away. They went with the oil supply, the food supply, the meat supply, the coal supply, the work supply, the money supply—they went in the fall of the market-place, the citadel of civilization.

But it is only an eclipse. Democracy will come out on the other side, brighter than ever. One cannot be blind to the fact that our country has fallen into the hands of several monopolies; but that we have yet the power of recovery and that we shall recover, we have no doubt. Only let us neither blind ourselves to the fact that monopolies do exist and that they are a menace and a wrong, nor go wild with foolish notions and schemes. This is no time to make political capital. The men who relieve this evil will not do it as politicians. A steady and a thoughtful line of action, relentless opposition and vigilance and careful selection of our leaders will surely carry us back to the purposes for which our government was formed. For the present the land is prosperous and conditions not as bad by any means as they might be. We may take pleasure in this, but

it should not solace us for the real loss of fundamental human rights. Already we have been too easily content with superficial conditions, or too easily aroused by mere variations of the same. We must look to the profounder conditions of life if we would guard our civilization; and neither prosperity nor adversity should deter us from our inspection of them and our zeal to right them and improve them.

## SENATOR HOAR ON THE SOUTH.

Senator Hoar is the most respected member of the United States Senate. By length of service and by a record of integrity, ability and faithfulness unsurpassed he has commanded the respect of the entire Nation. He is a typical New Englander, and his point of view is far removed from that of a Southerner. But as the years have passed, the Senator has mellowed with sympathy. In a recent speech he uttered the sentiments submitted below, which should go not only to touch us with a kindly feeling for the aged Senator, but also go to reassure us that we are a Nation "one and indissoluble":

"I know how sensitive our Southern friends are on this matter of social equality and companionship, and I think I might say fairly and properly—and that perhaps I have a right to say it—that it is not wise for the people of the North to undertake to deal rashly or even to judge hastily of a feeling so deeply implanted in their bosoms.

"Time, the great reconciler, will reconcile them to that if in the nature of things and in the nature of man they ought to be reconciled to it. And if in the nature of things and in the nature of man time does not reconcile them, it will be a sign that they ought not to be reconciled to it; and that some other mode of life for them must be devised.

"Now, my friends, having said what I thought to say on this question, perhaps I may be indulged in adding that although my life politically and personally has been a life of almost constant strife with the leaders of the Southern people, yet as I grow older I have learned not only to respect and esteem, but to love the great qualities which belong to my fellow-citizens of the Southern States. They are a noble race. We may well take pattern from them in some of the great virtues which make up the strength as they make the glories of the free State. Their love of home; their chivalrous respect for women; their courage; their delicate sense of honor; their constancy; which can abide by an opinion or a purpose or an interest for their States through adversity and through prosperity, through the years and through the generations, are things by which the people of the more mercurial North may take a lesson. And there is another thing—covetousness, corruption, the low temptation of money has not yet found any place in our Southern politics.

"Now my friends, we cannot afford to live, we don't wish to live, and we do not live, in a state of estrangement from a people who possess these qualities. They are friends of ours, bone of our bone; flesh of our flesh; blood of our blood, and whatever may be the temporary error of any Southern State, I for one, if I have a right to speak for Massachusetts, say to her, 'Entreat me not leave thee nor to return from following after thee. For where thou goest I will go and where thou stayest, I will stay also. And thy people shall be my people, and thy God my God.'"

## SPRING.

"Every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers."

## TO THE HERETIC-HUNTERS.

"Who art thou that judgest another's servant?  
To his own lord he stands or falls."—From Paul,  
the Apostle.

## FAILURE.

Not always is it he who wins his way  
Through proud achievement to his worldly goal,  
Upon whose shoulders falls the sacred stole  
Of sweet serenity when wanes life's day.  
Oft times the weary who beneath the sway  
Of so-called failure would give up his role,  
Has risen through the gloom with strengthened  
soul,  
And caught the gleam of some diviner ray.

Failure, success, are terms but relative;  
They are not measured in the Mind Divine  
By such poor standards as our earthly are.  
Who patient through apparent failure live  
Are like the watcher who, at sun-decline,  
As daylight fades beholds the even star.  
—Herman Montague Donner.

## MIND THE PLOWED GROUND!

He convulsed his hearers by describing the first railway locomotive he ever saw. He thought a railroad was simply a road made out of rails. He got in a long cut when he heard the train coming. He ran like a deer to get out of that cut. He had often likened himself to a Western boy who had plowed close up to the railroad track. He had never seen a train before, and when one came in sight he took the track and down it he sped. The engineer blew the whistle and rung his bell, but the boy would not leave the track. Finally he stopped, and going up to the boy, who sat puffing and blowing on the ground, he said, "Why didn't you get off the track?"

"I knowed," the boy replied, "that you'd ketch me if I ever got out in that plowed ground."—  
From a speech by F. C. McConnell.

## THE CITY NEGRO—HIS EDUCATION.

The status of the city negro seems to furnish a contradiction of the prevalent belief that education will solve the race problems. Experience seems to show that the problems grow in difficulty as general intelligence increases. This is no discredit to education nor a derogation of its function. It simply shows that the case was wrongly diagnosed in the first instance. In the city of Washington, and in a corresponding degree the same may be said of other cities, the educational facilities for colored children are practically as good as any offered the most favored class of children anywhere on the face of the earth. These schools have been crowded for a quarter of a century and have now more than fifteen thousand in attendance, a higher average than prevails in the white schools. And yet the race problem at the national capital is not solved. It is mild criticism of negro education to say that it has not had satisfactory reaction upon the mass life of the race.

It is on this account that there has recently sprung up such a widespread movement to modify the plan and policy of negro education so as to bring it into closer relation to those for whom it is designed. The present programs of instruction were adapted to the needs and circumstances of white youth rather than to those of the negro. It cannot be considered a compliment to any race to measure its requirements by that of another, but its educational programs should be interpretable in terms of its own needs and circumstances. The courses of study in city schools cannot be wisely readjusted until we have made a careful study of the lines of employment in which negroes are engaged and are likely to be engaged for years to come.—Kelly Miller in the January Southern Workman.

By thy own soul's law learn to live,  
And if men thwart thee take no heed,  
And if men hate thee have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer.  
—Pakenham Beatty.